

A short V I E W and
DEFENCE
OF THE
REFORMATION
OF THE
CHURCH of *England*
BY
King *EDWARD*
AND
Q. ELIZABETH.

Wherein
Her Doctrine, Litturgie and
Discipline are considered and
prefer'd before all others.

LONDON,
Printed by A.M. 1654.

A New View and

DEFENCE

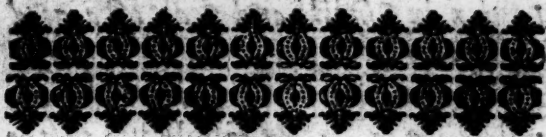
OF THE
REPORT

OF THE
Committee of England

AND
STRENGTH

OF THE
British Empire, in
relation to the
present and future
state of the world.

LONDON:
Printed by J. B. G. & Co. 1844.



TO THE READER.

Christian Reader,



Et that sweet and precious Name (for which alone many thousand godly Martyrs in those pure and Primitive times freely spent their blood) cause thee in these worst and last times, by the reading of this Treatise, become a Christian in Deed, not in Name; One that is a self-denier not a self-seeker; One that is a believer of the Prophets, not of vain Sectaries; One that had rather Suffer then Sinne; One that had rather part with All, then with the Least part of his

To the Reader.

Portion in Christ, and peace of a good Conscience.

This is that true Christian Religion, restored to us here in England, in the late blessed Reigns of those two incomparable Princes, the Brother and Sister, King Edward the Sixth, and Queen Elizabeth; and sealed to us at no less price then with the blood of above three hundred Martyrs. The restitution of which Religion, as well in the times of the former, as of the later Martyrs was not atchieved by Drums and Trumpets, and the horrid Alarms of Warre, but by Prayers and Tears, by Sorrows and Sufferings, by Patience and Piety, by General Counsels, Synods, Assemblies and Parliaments, peaceably and orderly called and constituted. For what our

Matth. 26. 52. Saviour reprehended in S^t Peter, They that take the Sword shall perish by the Sword, may truly be applied to Religion, That Religion which sets up it self by the Sword shall perish with the Sword, of which there might be given

To the Reader.

given many instances; That one shall serve for all, of the Anabaptists in Germany, in the year 1525. It is related by Petrus Crinitus, who lived at that time and writes the story, That the rising up of those Boores, was not vouchsafed the Name of an Army, but was called Tumultus rusticus & Agmen tonfile, The shaveling Ront, à rotundis (saith he) detonsis capitibus, from their round shorn Heads: And as their clownish Religion was by that tumultuous Sword violently set up, so it was by an orderly Sword of the German Princes soon after cut in pieces.

The truth of this our Religion, thus restored to us, and refined in the blood of Martyrs: And the wonderfull Peace it produced to this whole Land is methodically and punctually set down in this short Narrative, occasioned by the common cry, both in City and Country, at the beginning of the late Warres, That the ground of that quarrell was only for Truth and Peace; which in-

To the Reader.

duced the Author hereof (though destitute of Books and other helps, by reason of his imprisonment) to Write this short Discourse of Truth and Peace, meerly out of his love to the Publick Peace and Quiet of the Land, and for the incitation of others that have better helps, to Write more fully and exactly upon this Subject: then which there cannot be a better thought upon, and more suitable for the present Times, That if after so much fighting, and killing, and loss of Christian blood (for the which our blessed Saviour shed his own) we are not so happy in the fruition of Truth and Peace, as we were before, we may hereupon with the Church of Ephesus, Remember from whence we are fallen, repent and do our first works.



A Short Discourse of
Peace and Truth touching
the Religion of the Church
of ENGLAND.

IN an age of Lying and Fighting, there cannot fall into the consideration of men a better expedient for the remedying of both then Truth and Peace; Truth shames the devil the Father of Lies; and Peace shames Warre the first-born childe of the devil, begotten between him and *Eve* by the telling of a lye, and brought forth in *Cain* by the murder of his Brother *Abel*, a Lover of Truth and Peace,

The devil was the first Malignant upon earth, and contracted to himself that name by these two evils of lying and quarrelling, by reason of which he is called by

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our Saviour *ἐχθρὸς ἀνθρώπων* the malignant man, as being the most proper distinguishing mark that can be of a Malignant, to be a *Lover of lies and a hater of Truth and Peace*. In opposition of both which I have have in *this time of my restraint* obtained from God so much liberty of minde as to compose this short Essay concerning Truth and Peace, by considering them in their natures, and principles, especially in the businesse of Religion, and then drawing them down until the present distemper of these wofull times.

The spirit of man (being a blast from Gods eternall breath) had in *Adam* an exact knowledge of all truths divine and humane, temporal and eternal. He knew all creatures as being their Lord and King, their natures and specificall forms, and thereupon called them all by their names; This knowledge of truth in his understanding begat a love of it in his will, producing a sweet peace both in the inward and outward man, which had continued with his posterity to this day, had not he forfeited his truth to God by executing the lye of his Wife suggested to her by the Prince of lyars; So that the losse of Truth was the cause of his fall, and of all the

the misery that is upon man to this day;
 And like that darknesse which at first covered the face of the earth, hath overspread all the powers and faculties of the sons of men, and truth the light of the soul is departed from them, insomuch that all the labour and toyl of man in this life is but to dispell this darknesse, and to recover the light of truth, especially divine truth, which is to the soul of man as the light of the Sun to a dark dungeon.

All truths whether divine, naturall, or Morall, fetch their pedigree from the highest truth, which only resides in the bosome of God, that is its resting place, nay, it is God it self, for God is truth, and all truths in the world derive from that verity that is in him. And therefore God to shew how opposite he is to man who is naturally a lyar, nay, in the language of David a very lye in the abstract, *Psa. 62. 9.*

Men of low degree are vanity, and men of high degree are a lye, stiles himself a God that cannot lye nor repent; Truth is so eminently in God, that the very glory and splendour of it is able quite to confound and overwhelm the soul of man, the eye of the body is not able to behold the light that is in the Sun, infinitely less is the eye

Joh. 1. 17.

of the minde able to discern the truth that is in God; and therefore it is conveyed to us by a mean through the humanity of Christ, and we behold it in the face of our Redeemer: Grace and Truth (saith St. John) come to us by Jesus Christ, first grace and then truth, and truth by reason of that grace: And therefore our Saviour from whom we receive both, styles himself *the Way, the Truth, and the Life; Vita in exemplo, Veritas in promisso, Vita in premio, &c.* as Bernard elegantly descants upon the place; And this truth is conveyed to us by the Gospel, called for that reason the Gospel of Truth. And this Gospel is known to us by the Scriptures contained in the Old and New Testament, which are for substance the same, and differ not otherwise from each other then an open face from that which is covered, as St. Austin expresseth it, *Vetus Testamentum* (saith he) *est novum velatum, & Novum Testamentum est vetus revelatum*: And the truth of both Testaments is summed up in that one saying of our Saviour, *Jo 17. This is life eternal to know the Father to be the only true God, and whom he hath sent Jesus Christ*: So that to know God in Christ, faithfully to obey him in his Command-

mandments, stedfastly to beleve on him, and sincerely to worship him in prayer and praises is that divine truth so much contended for in this last and worst age, and that which we properly call Christian Religion. And unto which as unto a scope and mark all the Religions in the world are to be reduced for their Triall and Truth.

If divine truth was represented to the mindes of men in its own proper nature and likeness, there would be no difference in Religion throughout the world, all men like *St Peters Converts* would be of one minde, of one heart, and of one affection. For truth is ever constant and uniform to it self, and but of one colour and shape: But this is the misery of man through sin, that he receives no truths but in appearance, which by that means come to him in divers shapes, by reason of the dimness of that light that is in his minde, which is the reason that there are so many sorts of Religion now in the world, through the deceivableness of the appearance of Truth, according to that of the Poet,

Falsit nos vitium specie virtutis & umbra.

There are a thousand falsities (saith a Learned Moralist) for one Truth, and

therefore the discovering of error, and separating it from truth is an extraordinary work, and of great difficulty. And the chief way to effect it is by reducing things to their first principles. So our blessed Saviour convinced the errors of the Scribes and Pharisees, by sending them to the Law and to the Testimonies; So that blessed Apostle healeth the divisions of the Church of *Corinth* by reducing them to the first institution; *I have delivered to you that which I received* (saith he) *from the beginning.* And *Tertullian* reproveth the many sorts of Religion in his time (in which saith *Erasmus*; *Quot homines tot erant symbola*) by appealing to the first truth, *Id verum* (saith he) *quod primum, id adulterinum quod posterius:* And this was the voice of that famous Council of *Nice*, which *Constantine* the Great called on purpose as the only proper way for settling the peace of the Church in matter of Religion, ἡ δὲ τὰ ἀρχαῖα κρείσσονα, let primitive truths prevail. The same course took the Church of *England* in the daies of *Edw. 6.* or rather *Edm.* the Saint, when Christian Religion was overwhelmed with Popery and Superstition, by restoring it in that Reformation

mation to the truth of the Primitive times.

Which Reformation if it can be evidenced to be sound and true for the fundamentals and inward substance of it, though some things through corruption of time may be amisse in the outward frame (for *Nihil simul inventum & perfectum* saith the Oratour) that demonstration may by the blessing of God prove a happy means for the ceasing of those bloody contentions now amongst us for that Truth which for substance we already possesse, but cannot through the prejudice of a circumstance truly discern it.

And therefore I shall as briefly and as fully as I can present that Reformation to the publick view, especially to the City of *London*, and Borough of *Southwark*, where it was received with admiration, and maintained with zeal, and sealed with the blood of many Martyrs.

A little before that our godly *Josiah* *Edm. 6.* (for so he was both for his youth and goodnesse) obtained the Crown, Religion here in *England*, was much like that deformed lump out of which God framed the world. In that rude *Chaos*,

light and darknesse, heat and cold, with other contraries, were all blended together in a confused mixture: And the first thing that God created out of that black matter was light, which he separated from the darknesse, that they should not intermix as they did before, And these two things Light and Darknes were the Bases and Foundations of all the rest of the five daies Creation, being no other then ornamental parts of Light and Darknesse; The Sun, the Moon, and the Stars, with all other the celestiall and heavenly bodies, were the Ornaments of Light; The Earth and Waters with all the creatures in them were the Ornaments of darknesse: After this manner was it with Religion here in *England*. Truth and Error, Discipline and Disorder, Worship and Superstition, Divine Service and Idolatry, were all blended together in severall dark, confused Masse-books: When God out of his singular mercy began to reform it, He first caused his Spirit, to move upon the waters by stirring up most learned and holy men, such as this Kingdom never saw nor are ever like to see the like, to water that Vine which his right hand was about to plant: wherein God
won-

wonderfully blessed them; For the first thing they pitched upon and established here in *England*, was Light, which after the example of God they separated from darknesse, Light of truth from the darknesse of error. And the first truth they published to the world was the Truth of doctrine. This was the true, inward, substantiall light. The other parts of Religion consisting in worship, discipline, and government, were but the outward ornaments of that light. These latter were in respect of divers circumstances but as the Light of the Moon, variable and changeable, according to the constitutions and policies of Civil States; the other like the light of the Sun constant and abiding for ever: The doctrine of the Church of *England* compiled by them in 39 Articles were as pure and as Orthodox (saith a late Learned and godly * Divine, whom I can never mention but with honour) as any were in the Christian world, and the purer, in that they came streaming down to us not in the blood of war, the way of Antichristian Plantations; but in the calm and quiet blood of above 300. Martyrs, some of them speaking it with joy at the stake, that they had
lighted

* M. Bolton
in an A-
fise-Ser-
mon at
Northamp.

lighted such a Candle in *England* of Reformed Religion as should never be put out.

These 39. Articles were in the daies of that blessed Prince translated into Latine, and sent abroad into the whole Christian world, and upon the view and scanning of them received from all the Christian world this Encomium, *Parvas doctrina viget in Anglia*, and the Apology of the Church of *England*, being no other then an elegant paraphrase upon that doctrine, was highly commended by *Peter Martyr, Bullinger*, and all the Protestants beyond the Seas, and found no adversaries to it in Christendome, but Jesuites and Papists. And at its first publication being about 5. *Eliz.* it was approved by both Houses of Parliament for pure and Orthodox. And upon the Translation of it into English with Bishop *Jewels Defence against Doctor Harding*, it was by that ever Renowned Queen *Elizabeth* enjoyned to be had in all Parish Churches throughout the Kingdom as a guide and instruction to the people of *England* in a right knowledge of Protestant Religion, professed here and established by Law to be the very same Religion which was taught

taught by Christ and his Apostles, and practised in the Primitive times. The doctrine of this Religion we have all by a solemn Protestation made at the beginning of this Parliament, avowed to maintain with our lives and estates. And it is a confessed truth by all Protestants though of different opinions in circumstantial things: That all necessary Truths concerning Faith in Christ and salvation of mens souls, are contained in the doctrine of the Church of *England*. And such is the clearness and splendour of that doctrine in all necessary Truths concerning salvation, that even the Papists themselves are convinced herein, who confesse the truth of those Points of Religion which we hold, but differ from us in things meerly superfluous and not warrantable by Gods Word.

As for instance, we hold two Sacraments, Baptism and the Lords Supper, this they confesse to be true as being evident in Scripture; But over and above these they hold five mote, *viz.* Extream Unction, Orders, Matrimony, Confirmation, and Pennance: In these we leave them as superfluous, and without warrant of Scripture, as to be accounted Sacraments:

ments: We hold a Heaven and a Hell, so do they; but they adde a third place of Purgatory for the punishment of sin after this life. In this we leave them as superfluous. We hold God and Christ are to be worshipped and praied unto, so do they; But they adde that Saints and Angels are likewise to be praied unto, here we leave them: I might go along all the rest of the Points wherein they dissent from us in meer superfluous things, without any ground of Scripture, which only enlighthneth our Religion, and casteth a dark shadow upon theirs, because they interpose humane traditions between themselves and the Light of Scripture; I will adde but one more instance because it concerns one of the highest points of salvation; We hold Justification by faith, so do they; but they adde a concurrence of works by way of merit, here we utterly leave them. For although we hold a necessity of good works requisite in a Christian, yet we hold them as fruits, not as causes of Justification, *Via regni not causa regnandi* (as the Ancients speak) And the best and most learned amongst them (whatever they write to please the Church of Rome) when they come to die, and to cast up their account betwixt

betwixt God and their own souls, renounce that opinion and only rely upon the merits of Christ for their salvation; Of which I could give many instances, I will only mention two not vulgarly known.

Bellarmino one of the most Learned Jesuites of later times, after he had written divers Books for the maintenance of that opinion of Justification by works, yet when he came to die, he spake these words on his death-bed (as they were related to King *James*, *Miserere mei Deus secundum multitudinem miserationum tuarum, Esto mihi non spectator meriti, sed largitor venia*, Have mercy upon me O God according to the multitude of thy mercies, and be to me not a beholder of merit, but a bestower of mercy; And over the Gate of the City of *Brownsburg* in *Prussia* built by a Jesuite, this is written by him.

Bone Jesu Domine,

Qui salvandos salvas gratis

Salva me Fons pietatis.

This is the reason why our Religion is called the Reformed Religion, because it is nothing else but a restitution of Religion to its ancient form as it was delivered by Christ and his Apostles; and an abolition

tion of that deformity which time and sin had brought upon it, whence it was likewise called the Protestant Religion, by a name borrowed from the Princes of *Germany* by their Protestation, at the Diet of *Spires* against the Idolatry of the Masse and the errors of the Church of *Rome*.

So mightily did the truth of our Religion here in *Engl.* prevail with Papists, that for the first ten years of *Q. Eliz.* most of the Papists of *Eng.* came to our Churches, praied our praiers, heard our Sermons, and received our Sacraments, until by the instigation of the Jesuites, an order that first sprung up about the beginning of Reformation, and set up on purpose to devour the male-childe of the Church then newly born, Pope *Pius Quintus* excommunicated *Q. Eliz.* and enjoined all the Papists not to resort to our Churches. Since which time they have abstained, and for no other reason but upon this ground, That our Church separating from the Church of *Rome*, was no Church, and that salvation was no where else to be had but in the Church of *Rome*; In which point alone could they thoroughly be convinced of that error, the conversion of Papists to our Religion would be no difficult matter, wherein

wherein there is yet but small hope, until it shall please God to take off their obstinate stiffenesse herein: Of which I will give but this one instance of a great Baron buried in the Cathedral Church of *Dan/ke* on whose Tomb there is this Epitaph written in Dutch and thus translated into English,

I beleevd

as the Church of Rome beleeves,

If that Church erre,

My soul is betrayed.

And thus have I stated the truth of the doctrine of our Religion, wherein all the Protestant Churches that are Orthodox agree with us without the least variation, all the angry and uncharitable difference hath been about those inferiour Truths in Religion concerning outward worship, discipline and government, which I will now speak of.

The holy Ghost guided the Reformers of our Religion, (saith the *Act of Parl.* 2. & 3. *Ed. 6. c. 1.* the Primitive Parliament of our reformed Religion) throughout the whole work of Reformation. And therefore it cannot be imagined by any wise and godly man, that the Spirit of God which directed them aright in the
Truth

Truth of doctrine (being the great and principall work) would leave them in the lesser and inferior Truths, having this mission from Christ to leade his children into all truth; But yet in these three latter they went by another Rule then they did in the former. For all matters of doctrine concerning salvation are particularly and plainly exprest in Scripture, and a negative argument in this case is good, that is to say, Such and such a thing concerning the Faith of a Christian is not founded on Scripture, therefore it is not good; But in matters concerning God and outward worship, such kinde of arguing is not good (say Divines,) For in this latter the Rule is this; That whatsoever is not against Scripture and enjoyned by the Magistrate to be done, is to be obeyed: For as concerning any speciall, particular, lasting form of Gods outward worship and government of his Church, it is not particularly mentioned in Scripture, and therefore the rules are only generall, That God is to be worshipped in spirit and in truth, That all things are to be done in decency and in order, and the like, &c. And the Primitive Fathers took it for an undeniable Rule, That every particular
National

National Church had power within it self to make Laws and Constitutions, touching the outward form of Gods worship, discipline and government in Gods Church, agreeable to the outward policy of the Civil State (to which all Ecclesiasticall laws ought to have respect) so they were not in any sort dis-agreeable to the Word of God: whereby it came to passe (say those Fathers) that the severall Churches of God in their times sweetly agreeing in Harmony of doctrine, but differing from each other in outward ceremonies and discipline, &c. like a well-tuned Lute consisting of a multiplicity of strings of various sounds, did thereby make the more excellent Musick in the ears of the God of order, whereas had they been all of one outward form like strings of one sound, the Musick had been flat.

According to this Rule did these learned and pious Reformers frame their work in the externall policy of the Church for Worship, Discipline and Government, which will better appear by handling them all in order.

First, Concerning the outward worship of God foully corrupted with superstition, they went this way to work, they

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considered what was the *Praxis sancto-
rum*, the custome of the Churches of God
in the purest times, which had alwaies
publick Liturgies of Common Prayer;
St *Paul* himself went by this Rule in
things concerning the externall worship
of God. For when there was a contention
1 Cor. II. in the Church of *Corinth* whether a wo-
man should pray in the Church with her
head uncovered, the Apostle was for the
covering of the head, and refutes the con-
trary by this Argument, that the Church-
es of God had no such custome. And old
Left. 12. M. *Arthur Heldersham* much commends
upon Psa. these publick Liturgies, as very usefull for
51. the Church of God. And the reason is gi-
ven by these two ancient Councils of
Carthage and *Milevitan*, both agreeing
in this one Canon, *Nou alia preces omnino
dicantur in Ecclesia nisi qua a prudentiori-
bus tractantur, vel comprobata in synodo fu-
erint, ne forte aliquid contra fidem aut per ig-
norantiam aut per minus studium sit compo-
situm*; Let not other praiers be uttered in
the Church but such as are framed by very
wise men, or allowed by a Synod, lest any
thing by ignorance or want of exact study
should be composed contrary to the Or-
thodox faith.

Having

Having laid this sure ground to themselves, they then fell into a particular consideration of the publike Liturgy that was then in this Kingdom, which they found not only corrupt, but the people of this Land much divided (I might better say quartered) about it ; There being at that time four principall Masse-Books in much use with the people : That of *Salisbury* which the most people and Parishes embraced *secundum usum Sarum*, the second of *Tork*, the third of *Lincoln*, and the last of *Bangor*, as they are particularly set down in the *Preamb. of the Stat. of 2 E. 6. cap. 1.*

King *Edw. the 6th* did by these Masse-Books, as the best of his Predecessors King *Edw. the Confessor* did by the Laws of *England* in the beginning of each of their Reigns ; For King *Edw. the Confessor* finding three severall Laws then in his Kingdom ; The Law of the *Mercians*, the Law of the *Danes*, and the Law of the *West-Saxons*, much distracting the people that they knew not which Law to follow, he caused them all to be suppressed, and commanded his Judges and other Sages of the Law, to compile into a body the Laws, Customs, and Liberties of the Kingdom

of *England*, and to present them to him in a Book which he ratified and confirmed, and caused it to be stiled the *Common Law*, not for that reason which *Plato* gave to the Laws of *Greece* calling them νομοὶ κοῖνοι, the dictates of common reason, which is the vulgar reason at this day. But meerly for this, That only this Law should be received in common by all his people, and none but this, which was the ground and foundation of our *Magna Carta* which continueth with us to this day.

Just so did King *Edw.* the 6th (the most pious Successor of his Name) by those four Masse-Books, he caused them all to be totally suppressed; and by the advice of his most religious Unkle *Edward Duke of Sommerfet*, he commanded the most Learned, grave, and pious Divines of this Kingdom, to compile one entire Book of publick praier agreeable to the Word of God, and to the example of the best primitive times to be used throughout this Kingdom, as the publick praiers of the Church, which was hereupon called the Book of Common-Prayer. This Book they compiled not according to the pattern in the former Masse-Books (which is a vulgar grosse error) but according to those
ancient

ancient Liturgies used in those famous Churches of *Alexandria, Constantinople, Millain, &c.* and after the compiling of it did the same King in the second year of his reign, by Act of Parliament cause it to be observed throughout all his dominions.

But *Nihil simul inventum & perfectum*, as I said before, some imperfections were found in this Book; whereupon Arch-Bishop *Cranmer* who had a chief hand in this work, caused it to be turned into Latine, and sent to *Martin Bucer Regius Professor of Cambridge*, requiring his judgement of it, who exactly perused it, and made divers notes of correction upon it. But upon the main body of the Book returned this answer, That he found nothing in it but what was agreeable to the Word of God, *commode acceptum*, taken in a good sense. Some things indeed (saith he) unlesse they be interpreted wick candour, may seem not so agreeable to the Word of God, which unquiet mindes may wrest to matter of contention. Here-upon this Book was again surveyed and corrected according to the notes of *Martin Bucer* upon it, and after him of *Peter Martyr Regius Professor at Oxford*, upon which a second Book was made and enact-

ed by the Statute of 5. & 6. Ed. 6. and the former Book repealed. This latter Book was in those daies thought so compleat and perfect, that Arch-Bishop *Cramer* in his Book against *Stephen Gardiner* gives forth this challenge, *That if he might be permitted by Q. Mary to take to him Peter Marryr, and four or five more, he would enter the Lists with any Papist (for that Book had not then any other adversary) and defend this second Book of Common-Prayer to be agreeable to the Word of God, and the same in effect which had been for fifteen hundred years in the Church of Christ.* And *M. Edward Dearing* a Learned and Godly Divine in the daies of *Q. Elizabeth*, though he never conformed to the Ceremonies in that Book, makes the like challenge against *Harding* and all other Papists; And to the end that this Book might receive the approbation of forreign Divines as well as of our own, the Lord Protector caused it to be sent to *Calvin* for his judgement on it, who perusing it quite through and finding it to contain the summe of all Christian Doctrine professed in the Church of *England*, and the Prayers and Collects in the same to contain in them a short and pithy commentary

mentary of the 39. Articles of our Religion, He wrote a Letter to the said Lord Protector in commendation of the said Book, & for strict enjoining it throughout *England* giving reasons for it to this effect.

1. That hereby God should be served in one uniform worship throughout the Kingdom, which would procure the greater blessing upon it:

2. That hereby the greater part of the Kingdom being ignorant and unlettered, should hear and learn good and wholesome prayers.

3. That those prayers composed by many wise, and godly men, and approved of by the whole Church, were more pleasing to God and profitable to the people then other prayers: This very Letter under *Calvins* own hand the now Lord Marquess of *Hartford* great grand-childe and heir to the Lord Protector, amongst many other memorable things of these times, hath now in his custody.

And one *Gilbertus* a German about the same time with *Calvin*, propounds this very Book of Common-Prayer as a Samplat and pattern of the formes of the Primitive Church.

About a year after the Edition of this

second Book King *Edward* the 6th died, and *Q. Mary* his Sister succeeding him in his Crown, but not in his Religion, took a severe course in the first year of her reign to abolish it by Act of Parliament; and to kill it yet more, that there might not be left so much as a memoriall of it here in *England*, it was in her daies taken off the Parliament Roll, and like *Baruchs* Parchment-Roll cut in pieces and thrown into the fire: And to the end that all the printed copies of this Book might be so served, she granted severall Commissions to her Bishops (all of them Papists and haters of the Book) for the suppressing of them in their severall Dioceses, which they did with a witnesse, they burning them in the same fires wherein those holy Martyrs were consumed to ashes, meerly for the maintenance of those Truths of doctrine contained in that Book against those two grosse and impious opinions of the Masse and Transubstantiation, upon which two Points alone above three hundred Martyrs in her daies sent up their souls to heaven in chariots of fire.

This cruelty of hers to the Saints of God and Martyrs of Jesus, as it hastened their glory, so it quickly put an end to her daies;

daies; For ere six years of her Reign were expired it pleased God to set the Crown upon the Head of her Sister *Q. Elizabeth*, who together with the restitution of true Religion restored this very Book by Parliament in the first year of her Reigo; And that no cavill might be made whether it was the same Book, because it was not to be found in the Parliament-Roll, it was the wisdom of that Parliament to referre the establishment of it to the printed Book of *Edward* the 6th only (and not to the Parliament-Roll) of which there were divers printed copies that had escaped the fire: And so careful was that Parliament (the first and best that ever that Queen had) to search out the truth of things in Reformation of Religion, for doctrine, worship, discipline, and government, that it referred all truths to that *Lapis Lydius*, the Word of God, and the four first general Councils, the most Orthodox Expositors of that Word (being the best Councils, in the best times, and under the best Emperours that ever were) for their triall and approbation: For it is declared by that Parliament that whatso-
1 Eliz. c. 1.
 ever opinion in Religion shall be found contrary to the Word of God and those
 four

four Councils shall be accounted hereticall, erroneous, or schismaticall, according to the subject matter. And thus have I as briefly as I could declared the wisdom and piety of our first Reformers in finding out those more principall truths of Religion concerning Doctrine and Worship.

For the other two lesser truths concerning Discipline and Government, being but the outward skin of Religion, yet so needfull in the administration that without it the outward peace and welfare of Religion will not be had; Just as in the body of a man, though all the inward parts of man be sound and healthfull, yet if the outward skin be wounded or hurt, all the whole body will be out of tune. And therefore God who stiles himself the God of order and not of confusion, punisheth as well for want of order in Religion, as for want of substance, as appears 1 *Chro.* 15, 13. where it is said, that The Lord made a breach upon the *Israelites*, because they served him not in due order: I will handle them therefore together, Discipline being nothing else but the due censures of the Church proceeding from a right and well-ordered government.

Concerning Ecclesiasticall government
and

and discipline flowing from thence, thus it was ; When King *Edward* came first to the Crown, there was no government throughout the Christian world but what was Episcopall as well in *England* as elsewhere : For that of *Geneva* then newly hatched, was scarce pen-feathered, not able to fly abroad into the world : Onely the Church of *England* had then that happiness (if that may be called happy that is lesse hurtfull) that it might be said of its Episcopacy as was said of *Gregory* the great, that he was the worst of Popes in respect of his Predecessors, and the best in respect of his Successors. So that English Episcopacy was then the best in the world in respect of Papall Episcopacy, but the worst in relation to primitive Episcopacy, to which patern and platform the labour and endeavour of those pious Reformers was to reduce it ; which work was the more facil, in that King *Henry* the 8th being a man of War had prepared Timber and Stone for it like *David*, by hewing down the Popes Supremacy the greatest hinderance to it ; For by that means he freed the Crown and Kingdom from three great thralldomes, and restored it to three ancient Liberties and Rights.

First,

First, The Crown was freed from Vassalage to the Pope, and restored by Parliament to its ancient jurisdiction, by making the Kings of *England* within their dominions supream Governours, in all causes Ecclesiasticall and temporall, which was no more then the old Common Law, as appears by those ancient Laws of King *Edward the Confessor*, c.17. *de officio Regis*, where the King of *England* is stiled *Vicarius summi Dei in regno suo*, being the very same stile which Pope *Elentherius* about 170.years after Christ (a time when Popes were holy as that Pope was) gave to King *Lucius* the first Christian King of *England*, and the first annointed in the world. And *Brañon* an old and learned Writer of the Common Law, argueth it to be so by way of *Dilemma*: Two things (saith he) make a King of *England*, Power and Rule: If he had an equall in his Kingdom, then he should want power, for *par in parem potestatem non habet*, one equal hath not power over his fellow. And if he should have any superiour in his Kingdom, then (saith he) he should be *Subditus non Rex*, a Subject not a King and Ruler; And then he concludes that he is *sub nullo tantum sed sub Deo*, he is under none but onely under

Brañon l.1. r.
cap.8,

under God: And with him agrees *Glanvill* and a Book called *Regia Majestas*, both written in *H. 2.* time.

2. A second freedom was from the Popes Excommunication and Interdiction, and from that bloody and impious principle registred in the Extravagant of Pope *Boniface* the 8th *de Major. & Obed.* in the Canon *Unam Sanctam*, &c. That what King the Pope should accurse and make unfit to rule, the people might despise; for that Popes (saith that Law) derive their authority immediately from God, but Kings from the people: This odious and rebellious Maxime of Divility rather then Divinity, two Popish Bishops in the daies of *H. 8.* (not to speak of later Writers which would be numberlesse) in hatred and detestation of so monstrous an opinion, have notably refuted *Gardiner* in his Book *de vera obedientia*, and *Bonner* in his Preface to that Book to the shame of some Protestants that seem to legitimate some part of that bastard brood.

3. A third freedom was, from the usurpation and Tyranny of the Popes Canon Law over the Crown, and over the liberty of the Subject, taken away by the Statute of 25 *H. 8.* to which Cardinal *Wol-*

sey

sey would have subjugated the Common Law of England, to the breaking his own back (as it ever did and will do to those that seek to destroy it) and by restoring the Common Law to its ancient right in correcting Bishops and other Church-men by *Premunire, Prohibition, Attachment, Action upon the Case, &c.* when they usurped upon the Common Law under pretence of jurisdiction in Ecclesiastical causes.

These three ground-works being laid (by King Henry 8. King Edward the 6th his Son and Successor like another young *Salomon*, began to rear upon them the building of his spirituall Temple: And first these godly Builders after much time spent in fasting and prayer, consulted with the sacred Scriptures to see what they would afford, and in them they meet with the names of three sorts of Ministers in the Church, Bishops, Presbyters, and Deacons; The two latter are on all sides confessed to be distinct; the doubt was, whether the Bishop was the same with a Presbyter or distinct; But upon the exact comparing of the Epistles of *Timothy* and *Titus* together, and the subscription of those two Epistles inserted in most of the original Greek copies, the consent of the most ancient

ancient Ecclesiasticall Stories mentioning *Timothy* to be Bishop of *Ephesus*, and *Titus* Bishop of *Crete*, the determination of the four first Councils making three Orders of Ministers in the Church of God, Bishops, Presbyters, and Deacons, the testimony of *Cyprian* a hundred years before in the middle of the ten Persecutions, and in his works, mention these three orders as distinct; (a singular godly man, and a Martyr, and one so honoured for his holiness by the people of *Carthage*, where he was Arch-bishop, that they dedicated a Temple to his memory, and called it *Cypriana*.) They concluded upon the whole, that there were only these three Orders to be perpetuall in the Church of God, and no more: And so is the confession of faith in the Church of *England*, in her Apology, in these words, *Credimus* Fol. 27^r
varios esse in Ecclesia ordines, alios esse Diaconos, alios esse Presbyteros, alios Episcopos, quibus institutio populi & Religionis cura & procuratio commissae est: And the common Praiers of the Church only mention three Orders viz. Bishops, Pastors, and Deacons, called Ministers (*Diaconos* in Greek signifying Minister in English:) And all Ecclesiasticall persons whatsoever

in *England* are reduced to these three Orders, only Arch-Bishops being the same Order with Bishops, Deans, Arch-Deacons, Prebends, being onely dignities in the Church, &c. are the same in point of order with Presbyters: And look what holinesse of life, godlinesse, sobriety, patience, abilities to teach, and other spirituall gifts are required in Bishops, Presbyters, and Deacons, by the Apostle *Paul* in his Epistles to *Timothy* and *Titus*, the very same are required by the Ecclesiasticall Laws then compiled by our Reformers, which they framed in this manner. K.H.8. in the 25. year of his Reign, did by Parliament appoint 32. Commissioners, whereof 16. were to be of the Lords House, and the other 16. of the Commons House, for the compiling of Ecclesiasticall Laws for the Government of this Kingdom, with a *Proviso* in that Statute, That none of them should be repugnant to the Kings Prerogative, the Liberties of the People, and the Common Law (in all which the Canon Law was faulty.) It was a singular apt *Proviso* in joyning these three together; for the power and strength of Prerogative keeps liberty from licentiousnesse, and Protected liberty enricheth Prerogative,

rogative, and maketh it secure. And the Common Law as a *Medius terminus* ties them together in the indissoluble bands of Justice and Obedience. But those 32. Commissioners though appointed by that Parliament, and sundry more in his time, did not finish the work whereupon King *Ed. 6.* in the 3^d year of his Reign did by Parliament appoint 32. Commissioners of the most pious, wise, and learned men of the Kingdom, and for the Reformation of all the Ecclesiasticall Laws at that time much corrupted by the foul body of the Canon Law, a Law first obtruded by the Pope upon this Kingdom in the 16. year of *K. Stephen*: The Names of those Commissioners are not mentioned in the Act, yet I finde them all named by King *Ed. 6.* with his own hand in his own Diary in *Sir Tho. Cottons Library*; Of which, eight were Bishops, eight were Ministers, of whom *Peter Martyr* was chief, eight were Judges of the Common Law, and eight were Civilians. These men for the effecting of this Reformation took for their guides the Sacred Scripture (being their principall director) the four first generall Councils, the practice of the Primitive Fathers, and the Old Ecclesiasticall Laws

of *England* dispersed in severall Provinci-
all Synods, by which this Church was on-
ly guided long before the Canon Law was
brought into the Realm: From all these
they compiled a Book in the 5th year of
K.*Ed.* Reign called *Reformatio Legum Ec-
clesiasticarum*, &c. which Book that King
by his Letters-Patents in that year con-
firmed, and commanded it to be used
throughout his Kingdom: a Book so pi-
ous for matter and and so elegant for stile,
as the like was not to be found in that
age, containing in it for substance the
same order and platform of Church-go-
vernment which *Calvin* in his 4th Book of
Institutions *cap. 4.* setteth forth as used in
the Church of God, in the purer primitive
times, not then polluted with any tin-
cture of Popery, and commendeth it, as
he did likewise the Church-government of
England, as in his Letters to the Duke of
Somerset, the Lord Protector, and Arch-
bishop *Cranmer* may appear: And *Peter
Martyr*, *Martin Bucer*, *Peter du Moulin*,
D^r Saravin agree with *Calvin* in the com-
mendation of the English Church-Go-
vernment, five as Learned men in Divini-
ty as this latter age of the world hath af-
forded.

And

And thus have I truly and faithfully declared the truth of reformed Religion here in *England*, in doctrine, worship, discipline, and government; It remains in the next place I should declare the wondrous peace it brought to this Kingdom. But that one rub lies in my way, viz. The Church-government of *Geneva* first founded there by *Calvin* about the same time that our Reformation was here in *England*, which some English Divines have set up in opposition to ours; an opposition so strong, that one cannot subsist without the extirpation and destruction of the other; They make the enmity between them like that of the two Birds mentioned by *Pliny*, the Siskin and the Muskin, they never meet but they fight, and they never fight but they kill; And after they are killed if you mingle their blouds they will presently separate and dislocate: And therefore for the better clearing of our own Reformation I will truly relate that of *Geneva*.

In the latter end of the Reign of K. H. 8. the Gospel began first to be preached by *Viret* *Farel* and others at *Geneva*; which City had then a Bishop who was Lord of it, and had *jus utriusque gladii* supreme ju-

jurisdiction at well temporall as Ecclesiasticall, but a very stiffe Papist, and an enemy to the Reformation of Religion then intended to be set up by the Ministers and inferiour Magistrates of that City, who profered the Bishop the continuance of his Government over that City if he would joyn with them in that work; but he stilly refusing, they made no more ado, but by a popular tumult drave him out of the City (some say he fled away by Moon-light;) The Bishop for the recovering of his right, stirs up the Duke of *Savoy* for his assistance: They both lay Siege to the City, the Genevans in this distresse joyn in a neer League with *Berne*, who by their aid (saith *Sleiden*) repulsed the Bishop and Duke, removed the Siege, and totally outed the Bishop of his jurisdiction and interest in *Geneva*: Shortly after this, *Calvin* leaves *France*, and comes to *Geneva*, and was presently chosen one of their Preachers; At his coming thither, he findes the Civill government of that City altogether popular, only by annuall Officers chosen by the people out of themselves, to order all things by publick consent. The Ecclesiasticall government he found to be none at all; (The Bishop and hit Clergy who had
that

that government being then expelled) but the people did what the Pastors of their souls would perswade them too; *Calvin* (being a man that excelled in wisdom as well as in holinesse) seeing on how slender a thread the state of that Church depended, as upon the fickle liking of an ignorant multitude: He thereupon took with him two of the Ministers in that City (the rest being all against it) who with much ado perswaded the people by solemn Oath to do two things: First, Never to admit the Papacy again amongst them: Secondly, To live in obedience to such Orders in the exercise of their Religion and form of Church-government, which he and those his two Associates had according to the holy Scripture (as they told them) set down for that purpose: which Orders they afterwards drew up into a formall Book of Discipline, and caused both the Pastors and people of *Geneva* to swear, and subscribe it by solemn Oath; Which Form of Discipline is set down in in the Common-Prayer-Book of that Church.

All the Reformed Churches besides *Geneva* were at that time moulded after the Episcopall way, as *Sweden*, *Denmark*,

Bohemia, &c. together with divers Churches of *Germany* planted by *Luther*, none of which Churches would endure to hear of Excommunication by Lay-Elders, which was the cause of the quarrell betwixt *Beza* and *Erastus*. And it is verily believed that *Geneva* would have followed that way too, if the Bishop and Clergy of that City would at the time of Reformation of Religion have embraced the Protestant Religion: And therefore *Calvin* framed it as near the Episcopall way as that popular State would bear: This appears by *Calvins* words to Cardinall *Sadotere*, *Talem nobis Hierarchiam si exhibcant, in qua sic emineant Episcopi ut Christo subesse non recusent in qua inter se fraternam communionem colant ut nullo alio modo quam ejus veritate sunt colligari: tum vero nullo non Anathemate dignos fateor, si qui erunt qui non eam reverenter summaq; obedientia observent*; If they shew us (saith he) such an Hierarchy or Government by Bishops, in which Bishops do so rule that they refuse not to submit themselves to Christ, in which they do so embrace brotherly fellowship amongst themselves, as that by no other way then his truth they are tied together; then truth, I confesse,

if there shall be any that shall not submit to it reverently and with highest obedience, there is no kinde of *Anathema* or curse whereof they are not worthy. And our English exiles in the daies of *Q. Mary* much dissented among themselves about the *Geneva* Discipline: *Goodman, Whittingham, Gilby, David Whitehead,* and *Miles Coverdale* were vehemently for it. But the far greater number both for piety and learning were against it; Such were *Jo. Scory, Ri. Cox, Tho. Beacon, Jo. Bale, Jo. Parkhurst, Edmund Grindall, Edwin Sands, Alex. Nowell, Rob. Wisedom, Jo. Jewell,* &c. with many others who would not come to *Geneva*, but bestowed themselves^m *Germany* at *Zurick, Basil,* and *Frankford*, and maintained both in their opinions and practice the English Reformation against the other five, two of which five after the death of *Q. Mary* confuted their own opinions, by accepting from *Q. Elizabeth* the Bishoprick of *Exeter* and Deanery of *Durham*, the former allotted to *Coverdale* the latter to *Whittingham*.

And to speak truth, the Episcopall government here in *England*, as it is regulated and bounded by those Reformed Laws

I spake of before, differs not in the Method of government from the Presbyteriall way founded by *Calvin*, but barely in terms ; For that which they call Congregations and Lay-Elders, we call Parishes governed by Ministers and Church-Wardens ; Their Pastors perpetual, so our Ministers ; Their Lay-Elders annuall, so our Church-Wardens ; What they call Classes we call Ecclesiasticall Consistories, where the Bishop or some other spirituall person supplying his place, is in stead of the Moderator of the Classis : As Pastors and Lay-Elders are joint-Judges with the Moderator, so are spirituall Elders alone (as the abler men) joynt-Judges with the Bishop, called by an ancient name *Syndici Curia*. What they call Synods we call the Bishops Visitations ; and what they call the Nationall Assemblies, we call by a more ancient Name, the Nationall Synod or Convocation.

Is is the manner of imposing the Discipline wherein we here in *England* do differ from *Geneva* : *Calvin* imposed the discipline upon *Geneva* in a very severe way, and the Citizens so accepted of it by their Oaths ; By the principles of that discipline it is stilly maintained, That a Minister with
his

his Eldership, hath power given him by the Law of God, in cases of scandall to excommunicate whomsoever, yea, Kings and Princes themselves; That there are no appeals from their Censures but to a Synod, and from that to a Nationall Assembly as the last appeal: That what is determined in the Presbytery shall not be controlled by any civill Court, no not a Parliament, which was the case of one *Bartelier* whom *Calvin* and the Eldership had excommunicated. The Senate of *Geneva* consisting of two hundred persons, having in that popular State the full authority of a Parliament, did by their Decree under the Town-Seal release *Bartelier* from that Excommunication; Which Decree *Calvin* and the Eldership mightily opposed, and at last caused the Senate to suspend it.

Divers more particulars of that Discipline, contrary to the English Reformation, I shall for brevity sake passe over; For such was the wisdom and ingenuity of *Calvin*, That though he thought his Discipline fit for *Geneva*, for the reason which *Boetius* saies, *Quod eam urbem videret omnino his frans indigere*: The hard mouths of that City had need of such sharp Bites; yet

yet I could never finde he thought it fit it should be imposed upon *England*, as by his own Letters to the Lord Protector, To *Cranmer*, to the English Exiles at *Frankford*, then in a flame of contention, about this discipline, when their Brethren in *England* were burning in the fire for the truth of the English Reformation, may at large appear; For should it be here admitted in that height and severity it was instituted by *Calvin*, 1. The King must of necessity lose of his authority. 2. The people of their Liberty. 3. The Common Law of its jurisdiction.

1. For the Kings Authority: All know that by the Stat. of 1. *Eliz.* and the Oath of Supremacy enjoyned by that Statute, the King is acknowledged to be the onely Supreme Governour over all his Subjects, in all Causes Ecclesiasticall and temporall, whereby the last appeal in spirituall Causes formerly usurped by the Pope, is by this Statute and the Statute of 24. *H.8. cap. 12.* restored to him, which is no other thing then his ancient Right, and first wrested out of the Crown by *Anselm* a trustier Servant to Pope *Pascal*, then he was to his proper Lord and Sovereign King *H.1.* who raised him from the dust; Which last
appeal

appeal is in this way of Presbytery quite taken from the King.

2, For the Liberty of the Subject, If the greatest Nobleman in the Kingdom be excommunicated, he cannot free himself by any Writs out of his Majesties Courts of Justice, either by Prohibition *De cautione admittenda, de excommunicato deliberando, &c.* But must be all the daies of his life under the wrath of that curse, unlesse he can free himself by appeal in some Presbyteriall Court.

3. For the jurisdiction of the Common Law; It hath not that power against Pastors and Elders, as it had against Bishops, to punish them by *Attachment, Premunire, Action upon the Case, &c.* when they do amisse; Their punishment (if any at all) is in the Presbyteries alone, which being constituted as they affirm, as of divine right, cannot be controlled by Laws and Courts that are humane.

This was the reason why *Q. Elizabeth* rejected so many Petitions to her for the erecting of this Discipline, and why two severall Parliaments in her Reign rejected the platform of this Discipline set down in the first Admonition to the Parliament 14 *Eliz.* which caused many bitter Inve-
ctives

Lives to be written against the Queen,
 against her Parliaments, her Privy-Coun-
 sell, Judges, and common Law it self, cal-
 lidg it by no modester a name then the
 Lawsof a Brothel-house: I will not men-
 tion the names of the Books, nor of their
 Authours, for that some of them with
 unexpressible grief, repented for what
 they had done: Only this is to be obser-
 ved from some conclusions in those Books
 shapd in the forge of some uncircumci-
 sed Philistim, viz. *That Kings and Prin-*
ces had their immediate authority from the
People. That if they were wicked and Ty-
rants, they might be deposed, yea, killed by
their Subjects. That if they proved Tyrants
against God and his Truth, their Subjects
are freed from their Oaths of Obedience, &c.
 From these conclusions (I say) divers
 poor souls herein over-flamed with zeal
 for the promotion of this Discipline, took
 an occasion to attempt Treason against
 Q. Elizabeth to their own destruction at
 Tiburn; Against that very Queen who
 was a most gracious Releever of Geneva,
 the Founder of that Discipline, and of
 Scotland the Follower of it, when they
 were severally embroyled in war for the
 Cause of Reformed Religion, for the
 which

which the Church of *Scotland* hath at this day in her publique Liturgy a Set Form of Praier in thankfulnesse to that Queen, with a Solemn Engagement of themselves to preserve the Crown and Kingdom of *England* for ever.

When God closed the eyes of that blessed Queen, he buried these bitter contentions about Discipline and Government in her quiet grave: For in the first year of the Reign of K. *James* at the conference at *Hampton Court* by the most Learned Divines on both sides, there were but three things mainly insisted upon on the part of the *Non-Conformists*. 1. The Translation of the Bible, which the King granted and performed. 2. The amehdment of the Book of Common-Praier in divers particulars, which the King in part caused to be amended. 3. Liberty of conscience, concerning the ule of the Ceremonies which the King denied, which had he as graciously then yeelded as his Son and Successor hath since done, The peaceable Kingdom of *England* had not in all humane conjecture seen this bloody day: which I the rather affirm, for that the very next year after the conference at *Hampton Court*, D. *John Burges* a very godly and

and learned man, and then a deprived Minister, in his Sermon preached before K. James on his Birth-day at Greenwich, in the 3. Year of his Reign (a Sermon which speaks the sense of all the then Non-Conformists) foretels the King that the differences which then troubled the Church of *England* were so light, that the reconciliation was very easie if some few Ceremonies were but taken away. I should wrong the memory of that godly man, and the eloquence of his Pen, if I should render his words in any other phrase then his own; and therefore I will set down his own very words, without altering a syllable, and the rather because that Sermon was never printed, and is very rare to be had. His Text was *Psal.* 22. 8, 9. where treating of the duty of a King concerning Gods Church, he useth these very words.

*The other thing is to establish peace in the Church it self, a worthy work and for a King; It is true, and all men know it, that while we have striven which way to entertain Christ best, as the Tribe of Judah, and the ten Tribes did about the receiving home of David their King, Sheba the Sonne of Bechri hath wickedly blown the Trumpet of Separation, and much hurt hath come in
the*

the Church of God by our unbrotherly and unfruitfull contentions, for which godly men have been much grieved, for the divisions of Reuben were great thoughts of heart. But now (thanked be God) the hearts of men are more moderate and disposed unto Peace, that a very little thing, a small matter as I am perswaded, would establisth this Church of God in so good terms of peace as it never saw: In which respect I am bold to speak to your Majesty, but I speak unto a most gracious King, and to a wise King that can tell how to pardon things somewhat foolishly spoken, when they are spoken with a well-meaning heart; I could speak upon my knees if the place would bear it, but my soul shall kneel before my Sovereign. I beseech your Majesty take to your self that Princely honour to strike through a Peace in this Church of God; I will not direct, but crave leave to tell a Story: It is reported of Augustus the Emperor, that supping with one Pollio, he was informed that a Servant of Pollios had broken a Crystall-glasse of his Masters (a foul fault if he had done it willingly, if negligently a fault;) But for this the poor Servant was adjudged to be cut in peeces, and cast out to the Fishes (a marvellous sore sentence for such a fault.) The Emperour
reversed

reversed the Sentence, and thought it punishment enough to the Servant to have been in fear of such a punishment, and after breaks all the glasses that they might not be occasion of like rigorous sentence afterwards; I Will not apply it, but do most humbly beseech your Majesty to use your most godly wisdom now to make peace in this Church when so small a thing will do it. That both the Bishops may love the poor Ministers as Brethren, and the Ministers reverence the Bishops as Fathers in the Lord (as Jerome adviseth) and every honest man wisbeth they should do.

And thus have I briefly and faithfully stated the truth of the Protestant Religion of the Church of England, in doctrine, worship, discipline, and government, and have conveyed it through a Sea of troubles (the purer truth for being so purged) and have landed it at the Haven of peace, which I shall next write of, concluding in the words of the Apology of the Church of England (a Book allowed of by all the Protestant Churches on earth) *Acceffimus quantum maxime potuimus ad Ecclesiam Apostolorum & veterum Catholicorum Episcoporum & patrum quam scimus adhuc fuisse integram (utque Tertillianus ait) incorruptam virginem, nulla dum idolatria*

Idolatria nec errore gravi aut publico contaminatum: Nec tantum doctrinam nostram, sed etiam Sacramenta precumque publicarum formam ad illorum ritus & instituta direximus. We have brought our Church (as much as possibly we could) to the Church of the Apostles and old catholike Bishops and Fathers, which Church we know to be a pure and immaculate Virgin, not then defiled with any Idolatry, nor any grosse or publick errour; To whose Institutions and Rites we have not onely directed our doctrine, but also our Sacraments and Form of publique prayers.

Peace is the daughter of love, For truth in Concern-
the understanding begets love in the Will, ing Peace,
and Love in the will brings forth peace in
the consciences of men, whereby they are at
Unity with God; and peace in the affecti-
ons, whereby they are at unity with men:
Heavenly Truth produceth heavenly Love,
breaking forth into that angelicall accla-
mation, Peace on earth, good will towards
men: The peace and good will which flow-
ed from this Reformation, begun and esta-
blished by those two matchlesse Princes
King *Edward* ^{Queen} *Elizabeth*, procured,
more peace to the Kingdom in generall,
E and

particularly to the City of *London*; then ever they enjoyed since the one was a City and the other a Kingdom; whether you respect the glory of God, who from the Harvest of our Religion hath had more faithfull Servants here on earth, and more glorified Saints in heaven, then any Nation of the world besides; Or whether you respect the glory of outward peace in riches, plenty, and abundance of all things; Or whether you respect the glory of the Nation in most Learned and Pious Divines, the assertors of this Reformation, *Jewell, Whitaker. Reynolds, Fulke, &c.* and many more; In most famous Judges and singular Laws; In most wise Counsellors of State; In most valiant Warriors, Navigators, and other excellencies, thus notably summed up by King *James*, in his Seraphicall pang of Eloquence, Greater Blessings of God, greater outward peace and plenty, greater inward peace, with spirituall and celestiaall Treasures, were never heaped upon my *Great Britain*, then have been since my *Great Britain* became Great in the greatest and chiefeest respect of all, to wit, since my *Great Britain* hath shaken off the Popes yoke.

K. *James*
to Card.
Peron.

There is a most near conjunction in Scripture

pure betwixt Truth and Peace, Truth as a cause produceth Peace, and Peace as an immediate effect of that cause is a proof of that Truth; For causes cannot otherwise be proved but by their effects, just as the beams of the Sun shew there is a Sun: Love Truth and Peace (saith the Prophet *Zechary*) and Execute the judgement of *Zech. 8.* Truth and Peace in your gates (saith the same Prophet. So when the blessed Apostle *Jam. 3.* describes the Religion or wisdom that is from above, He saith it is *first pure, then peaceable*, pure in respect of the Truth of it, peaceable as the next and sweetest flower of that Truth: So our Blessed Saviour ranks them together in two of his Beatitudes, *Blessed* (saith he) *are they pure in heart, for they shall see God,* and in the next words, *Blessed are the Peace-makers, for they shall be called the Children of God*: No parent can be better known by his childe, then the Truth of the Reformed Religion of the Church of *England* may be known by the peace of it, which will evidently appear in these five particulars.

1. In the peaceable Plantation of it here in *England* in the daies of *K. Edward* the sixth.

2. In the peaceable and patient suffering

ing for it when it was supplanted by *Q. Mary.*

3. In the peaceable restitution of it by *Q. Elizabeth.*

4. In the Peaceable continuance of it here in *England* all her Reign, and the Reigns of King *James* and our Sovereign Lord the King that now is, until this present unhappy War began.

5. In the peaceable Principles of the Reformed Religion, and the happy fruits of it.

For the first, In the building of *Solomons* Temple there was neither Hammer nor Axe, nor any Tool of Iron to be heard while it was in Building, all was hewed and squared before. So it was in the Reformation of our Religion in the daies of *Edward* the sixth (almost as young as *Solomon* when he began to Reign) all things were before framed and prepared for this Reformation by publick Disputations in both Universities of *Oxford* and *Cambridge*, by Synods and Convocations, by conferences with Divines from forreign parts, and by often Meetings of Learned Bishops and Ministers at home, &c. So that when the first Statute of Reformation was Enacted in the Parl. of 2. *Ed. 6.*

There

There was not during the Sitting of that Parliament the brandishing of a Sword, the rattling of a Spear, a Drum beating, a Canon roaring, or a Trumpet sounding an Alarm for Warre to be heard or seen throughout the whole Kingdom of *England*. It was like that Reformation that was under *Zerubbabel*, Not by an Army, nor by power, but by my Spirit, saith the Lord of Hosts.

And as there was no outward force used to the persons of men, so was there no inward force used to their consciences by compulsory Oaths and Subscriptions, a hatefull cruelty springing from Superstition, not from Religion, as was that in the daies of *H.8.* when men were compelled to swear and subscribe to the six Articles which the Martyrs chose rather to die then to do.

Oaths are the sacred Bonds of the soul to God, not to be used but where he commands, and he commands them not but for decision of controversies betwixt man and man, not in doubts between God and the soul. In Civill matters which men do naturally know, not in spiritual matters which men only know by grace; In matters of fact, not in matters of faith;

Major Gen-
tenario
Seve. Sulp.
lib. 2.

It was the course that the *Arians* took in enforcing upon the Orthodox subscription to their Creeds, which made *Athanasius* and many other godly Bishops to depart from their Counsels; and old *Osius* Bishop of *Comblan* that staid behind shamefully to relapse, to the amazement of all the world; That very *Osius* (the eldest Bishop then in Christendom) who with his own hand penned the Nicene Creed, with the very same hand subscribed the Arian Confession. This course God never blessed, which he made visible in the *Arians*, who though by their potent and successfull Armies in Victory upon Victory, they had almost quite subdued all the Orthodox, yet God confounded them at the last, and rooted them out of the Christian world. And what became of the Statute of the six Articles? it had not been an Apprentiship of seven years, but it was repealed in Parliament by King *Ed. 6.* And the Articles themselves with their Authors were cast out of the Parliament together, leaving no other memory behinde them but of scorn and reproach, *The whip with six strings.*

Concerning the second, When it pleased God to call King *Edward* to his Glory,

ry, *Q Mary* made it her businesse to marre all that he had done, and to set up Popery again to the height, contrary to her promise to the *Suffolk* men, by whose aid she mounted to the Crown. But that Queen rendred not to God according to the mercy she received; For never Prince acted more against his true Religion then she did; She was scarce warm in her Throne ere she began to persecute; First, She sent out Proclamations for the setting up of Popery: In the next place, she issues out Commissions for the apprehending of those that were enemies to it, by the name of Hereticks, whereby the choicé and best Bishops and Ministers of the Kingdom, and prime Actors in the Reformation, were committed to severall prisons: And to the end that she might together with Religion utterly destroy the Liberty of the people, and entayl both to a Spanish bondage, She married her self to *Philip* the 2. afterward King of *Spain*, her own Cousen German. This was that *Philip* that invaded *England* in 88. This was he that had he been King of *England* would have governed us as he did the *Netherlands* by some Duke of *Alva* (for the pride of *Spain* would not have suffered him to live

here) In whose Government it is hard to say whether that Duke exercised more cruelty in killing the men, or spoiling the Laws and locall Liberties of these Countries.

But yet Queen *Mary* was not so cruell against the Protestants whom she persecuted, as they were patient and obedient towards her. They shewed themselves to be the Disciples of that meek Lamb of God, that for all these things did not so much as open their mouths against her, but willingly gave their backs to the smiters, and their cheeks to them that plucked off the hair, and hid not their faces from shame and spitting. And when Sir *Tho. Wiat* raised a mighty Army against that Queen, they abhorred that Fact, and called it by no other name then open Rebellion : And when he had possessed himself of *Southwark*, and opened the Prison doors, and would have released *D. Sands* and *M. Bradford* then Prisoners in the Kings Bench, with divers other Prisoners in that Borough, they refused to be delivered by him ^{or} to give any manner of countenance to his Treason ; Here was that patience of the Saints fulfilled, and here were the men that kept the Commandements of
 God

God and the Faith of Jesus mentioned in the *Revelation*: And by their patience and peaceable sufferings God wrought wonderfull Deliverances for *England* more then a thousand Armies could have done, by sealing up the Womb of *Queen Mary* with barrenesse, and shortly after by closing up her eyes with death, and advancing her Sister *Queen Elizabeth* from a Prison to the Throne, And how she then behaved her self in the Restitution of Protestant Religion, it followeth next to be shewn.

The Protestant Religion thus moistened at the root in the Winter of *Queen Mary*, began in the Spring of *Queen Elizabeth* to revive and flourish, and like gold purified in the fire became orient and beautifull to all the people; Never *Queen* entred upon a Throne with more piety and peace which she shewed principally in these four things.

I. She took away all those murdering Statutes made in times of Popery for burning men meerly for Religion; a cruelty which the very Heathen Emperours themselves after they had been tired out by the patience and loyalty of the Saints, were ashamed of: witnesse those Edicts made in
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the time of the ten Persecutions by *Adrian, Commodus, Antoninus verus, Trajan, &c.* making it death to such men that should accuse Christians meerly for Religion towards God, unlesse they could finde some disloyalty in them towards the Emperour. I may say of Religion as *Chrysostome* speaks of men pretending to Religion, *Videris hominem in Sanguine persecutionis gaudentem? is lupus est*, Seest thou a man rejoycing in the blood of persecution? he is a Wolf, no Sheep of Christs Fold.

2. In the re-establishment of true Religion here in *England*, she made it evident to all the world that she did nothing therein but what was agreeable to the pattern she received in the Mount, that is, nothing but what was agreeable to the Word of God and the four first generall Councils.

3. When *Queen Elizabeth* first restored our Religion, it was with *England* as if Christ had been New-born: An universal peace was throughout this Kingdom, as it was then over all the world: Next to the goodnesse of God, I cannot ascribe it to any thing else but the love of the whole Kingdom to Religion by her re-established.

When

When the Common-Prayer Book (containing the Sum of doctrine of that Religion) was in the beginning of her Reign read throughout all the Churches in *London*, it was entertained with that joy and admiration, that all the Printers in *London* could not print it fast enough: Every Family that could reade, using for divers years no other Form of Praier, till it pleased the Queen out of love to her people whom she used to call her Husband (wearing alwaies on her finger that Ring by which she was married to them at her Coronation) to cause private praiers for Morning and Evening to be printed at the end of the English Bibles for private Families.

4. For the preservation of this Love and Peace among her people, she would not endure any more Religions then one in her Kingdom; She knew there was but one God and one Truth, and the Religion which she had established she knew to be that Truth, and enjoyned it upon all her people, and verily perswaded her self that without any compulsion to their consciences which she avoided, the very truth of it would draw them to obedience, for which purpose, and for the avoiding of
faction,

faction, which turns the sweet temper of Religion into a Fever; She caused the Name of Protestant, Papist, Heretick, Anabaptist, &c. not to be used in any Statute that ever she made touching Religion. And therefore the Statute of 1 *Eliz.* is penned generally for all sorts of people, without the least mention of any of those names: That if any should not resort to some Church or Chappell every Sunday to hear Divine Service, he was to forfeit 1 *Eliz. c. 2.* 12^d, and that only to the use of the poor. This her wisdom and mercy thus mixed together drew all people generally throughout the Kingdom without calling one another Protestant or Papist, to come to Church in the beginning of her Reign.

4. For the continuance of this Peace for the space of fourscore and three years, notwithstanding the many oppositions it met with, viz. 44. years in the daies of Queen *Elizabeth*, 22. years in the daies of King *James*, and 17. years in the daies of our King that now is; If there were no other evidences left to commend the verity of this Reformation, this alone were sufficient, especially when we consider the nature of that opposition, not so much for
matter

matter of Religion as of Jurisdiction, which in all States make the sorest quarrels, Papacy on the one hand and Presbytery on the other: But yet all these bitter quarrels raised by these two, were no more able to hinder the peace of the Gospel, during the Reigns of these three Princes until this late unhappy warre, then light and thin clouds were able to hinder the Sun shining in his strength; or to hinder that Queen and her peacefull Successor King *James* from ~~enjoying~~ ^{enjoying} the happy benefits, ^{of} *Hezekiah's* prayer in seeing peace and Truth all their daies.

For the fifth and last matter, The Religion of the Church of *England* whether you look upon it in the Tree or in the fruit, in the Principles of its doctrine or the practise of its piety, is altogether composed of Peace: Saint *James* that holy and peaceable Apostle and Martyr (who wore out the flesh of his tender knees into the hardnesse of a Beasts hoof in fervent and frequent prayers for the peace of *Jerusalem*) when he comes to describe the truth of Religion, he makes it appear by its enmity to every thing that is opposite to Peace; If there be bitter envying and strife in your hearts, *you lie* (saith he) *against*

Jam. 4. 1.

gainst the truth. So near is the conjunction betwixt Truth and Peace, that to fight against Peace is to lie against Truth. Such wisdom or Religion (saith he) descendeth not from above, *but is earthly, sensuall, and devilish*. It is *earthly* not heavenly, for there is nothing but peace in heaven; And men of heavenly dispositions are ever most peaceable: It is *sensuall*, arising from lusts the causes of all civil wars amongst Christians, *From whence are warres and fightings amongst you*, (saith the same Apostle) *are they not from your lusts which war in your members?* It is *devilish*, proceeding from the devil the Father of all quarrels as well as of lies. But when the same blessed Apostle comes to describe the Religion that is from Heaven, he doth in a manner describe it after the nature of God himself the authour of it: That it is *first pure, then peaceable, gentle, easie to be entreated, full of mercy and good fruits, without partiality and without hypocrisie*. Which description doth punctually agree with the Religion of the Church of England: First, It is pure, being purged from all error and corruption, not allowing any sin to be veniall, nor any lust of the heart to be lawfull, though without consent of the will

Jam. 3. 17.

will. All true Religion consists in three things, in *Credendis*, in *Faciendis*, and in *Petendis*, in matter of Faith, of Obedience, and of Prayer; That man who beleeves well, who doth well, and prays well, cannot be but a blessed man: And doth any Religion in the Christian world exceed ours in these three things? Hath any Nation under Heaven both in preaching and writing handled the doctrines of Faith, Obedience, and Praier, better then the English? I have known some out of a dislike of the Church-government of *England* to travell beyond Sea, to *France*, to *Geneva*, and other places, thinking to finde under the Presbyteriall government far more holinesse and sanctification then here in *England*, and upon triall were never quiet in their mindes till they returned again into the bosome of this Church, professing that there was not in all the Presbyteries such sanctified preaching, such holy walking with God, such sanctifying the Lords day, such spirituall conferences amongst Christians, such religious Family-duties as were here in *England*.

Secondly, It is peaceable, and such is our Religion, being a greater enemy to war amongst Christians (a name that be-
speaks

speaks nothing but Peace) especially civil war, then any Religion in the world : This doth evidently and largely appear in nine severall Sermons of the Church of *England*, composed by the first Reformers of our Religion concerning Obedience of Subjects towards their Sovereign ; (Obedience, that bond of Love and ligament of fellowship amongst men, the pillar and upholder of all Families, Societies; and Common-wealths, without which they cannot stand.) The doctrine of these Sermons is very pithily and excellently summed up by M. *Dod* a very godly Minister and an aged Father in Christ, in his Exposition of the fifth Commandment, which because it agrees with the concurrent Judgement of the pious and Orthodox Divines of those Times, Mr *Greenham*, Mr *Perkins*, Mr *Rogers* of *Wethersfield*, Mr *Bolton*, &c. I will set it down in his own very words, as I finde them in the nineteenth Edition of his Book, (such acceptance it had throughout this Kingdom) containing an Exposition on the ten Commandments, *Anno Dom. 1635. pag. 216, 217. The first duty of the Subject is Submission both inward and outward.*

In heart to reverence, and outwardly to obey

obey the Magistrate; And this is commanded, Rom. 13. Let every soul be subject to the Higher Powers: He commands not only a bodily subjection which may be in many rebellious persons which resist authority, and lie open to the curse of God for this sin, but an inward submission of the soul as to a spark of Gods authority, and an appointment of him: For if this inward be not first, the outward will fail upon every light occasion; There must be also an outward subjection in obeying their commands so far as they command lawfull things: As Tit. 3. 1. Put them in remembrance that they be subject to all in authority, and obedient: But if it so fall out that the Prince or any in authority under him command things unlawful against the Commandment of God, then we must with Saint Peter say, It is better to obey God then man: But yet so that we be content to bear any punishment that shall be laid upon us even to death it self, as Daniel when the King made a wicked Edict would not yeeld unto it, but yet he was content to yeeld to the punishment with patience, and never went about to gather a power against the King in his own defence. And the three Children would not preferre Nebuchadnezzars Commandement before

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Gods,

Gods, neither yet did they by their own rebellion seek their own deliverance, but quietly gave up themselves to death, expecting help only from God. So that if the Magistrates Commandment be lawfull the Subject must obey, but if he require an unlawfull obedience, he must not rebell, but suffer the punishment without grudging in heart, as Eccles. 10. 20. Curse not the King, no, not in thy thoughts, nor the rich in thy Bed-chamber; For the Fowls of the air shall descry it, &c. as if he should say, Though the King or those in authority under him do thee Wrong, yet allow thou no wicked or mischievous thought against them: For if thou do God will bring it to light: But if the King be unjust and wicked, then we must pray to God to convert him, as Paul commands, 1 Tim. 2. 2. that as our sins have brought an ill Governour over us, so our prayers may either remove or better him: And this Opinion did this good man constantly maintain to his dying day.

And with this Opinion doth agree the whole Church of England in her elegant Apology in these words, *Nos publicè docemus ita obtemperandum esse principibus tanquam hominibus a Deo missis, quique illis resistit, illum Dei ordinationi resistere.*

Hæc

Hac sunt instituta nostra, hac in libris, hac in concionibus nostris, hac in moribus & modestia populi nostri elucescunt. We publike-ly teach, that Princes ought to be obeyed as men sent from God, that they which resist them resist the Ordinance of God: These are our Doctrines, these in our Books, in our Sermons, in the manners and behaviour of our people do clearly appear.

The rest of the conditions of pure Religion mentioned by the Apostle, are but the blessed effects of peace, and the reproaches of war.

Thirdly, *It is gentle*, full of meeknesse, courtesie, and kindenesse, and like *Abraham* to the *Hittites*, amiable to them that are without.

Fourthly, *It is easie to be entreated*, it is not harsh nor froward, but full of patience, long-suffering, and readinesse to forgive even towards our very enemies, to love them, to do them good though they hate us, and to pray for them though they persecute us, &c.

It is lastly *Full of mercy and good fruits*, in which particular the Religion of the Church of *England* hath exceeded all the Reformed Churches in the Christian

world ; In building of Churches, and Chappels for Gods Worship, Colledges, Free-Schools, Hospitals, maintenance of Preachers, and Scholars at the Universities, Plantation of the Gospel in *Ireland*, in *Virginia*, *Barmudas*, *America*, &c. I am not able to reckon the kindes of all, insomuch as the sound of our English Reformation is gone forth throughout all the world. Dr *Willet* in his *Synopsis Papiſmi* hath mentioned the particulars wherein it will evidently appear to all men, That no City in the world hath come near to *London*, nor Nation to *England* for works of Piety and Charity since the Reformation of Religion, wherein they have this glory and excellency above the daies of superstition ; That all these good deeds were done as fruits of faith, not as works of merit.

This is that pure, peaceable, gentle, lovely Religion, which our first Reformers purchased to us with their dearest blood ; This is that Religion in which our Ancestors lived virtuously, and died happily, and by which they now reign triumphantly in heaven ; This is that Religion which for the substance of it all the whole Kingdom in their late Protestation for the main-

maintenance of it in doctrine, do agree to be sound and good; All this bloody contention hath been but about some defilements, which time and sinne had contracted upon her outward skin, and about the washing away some spots from her face, which might with much more ease and far more honesty have been washed away with milk then with blood, which hath defiled it more. And lastly, this is that Religion which (since the first Reformation of it *Anno 1. E. 6.*) above 21. several Sessions of Parliament, as learned, as wise, as religious as ever were in this Kingdom, have allowed and approved.

And thus have I briefly and faithfully set forth the Truth and Peace of the Reformed Religion of the Church of *England*, until this late destructive War, without the least reflection upon that Reformation of Religion which is at this day intended, which the wisest man alive, cannot tell by the wheels on which it now moveth, whither it will tend. Hitherto the goodnesse of it hath been more in speculation then in practice. For never was Gods House more prophaned, his word more contemned, his Sacraments more despised, and his whole service

more neglected then at this day. Never more divisions amongst men, even such men as have had the reputation of singular piety and godlinesse. Never more injustice and oppression, Never more cruelty and unmercifulnesse amongst Christians, insomuch as we may now at noon-day complain, as *Tertullian* did in the Dawning, *Gentes agimus sub nomine Christi*, We professe like Christians but act like Pagans. But God who hath turned our day into darknesse, can out of that darknesse create Light, and Reformation out of ruine; To him alone must this great work be left, and to his Instrument here upon earth, by which he worketh. Which Work the God of Peace and Truth speedily bring to passe in an orderly, in a godly and peaceable way.

*Ah ne diem illum posteri
Vivant mei, quo pristinum
Vertantur in lutum aurea
Qua nos bearnnt secula.*

F I N I S.



Errata.

PAge 1. line 14. reade of a lye p. 23. l. 27. r. form of.
p. 33. l. 11. dele and. p. 34. l. 26. r. Dr Saravia. p. 35.
l. 9. r. same time. p. 39. l. 13. r. Fo. Scory l. 14. r. Fo.
Parkhurst. l. 18. r. in Germany. p. 40. l. 5. r. Congrega-
tions. p. 49. l. 28. r. and Queen Eli^z. p. 51. l. 24. r.
known by. p. 54. l. 6. r. Corduba. p. 56. l. 4. r. those. l. 26. r.
or to. p. 61. l. 12. r. enjoying. l. 13. r. of Hezekiah.

